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Methodism in China

BY RICHARD T. BAKER

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THE WAR YEARS

WHO AND WHY

Richard T. Baker is Assistant Editorial Secretary of the Board of Missions and Church Extension of The Methodist Church and Assistant Editor of WORLD OUTLOOK. He spent the last two war years in Chungking, China, and late in 1945 he was sent to Japan and Korea by WORLD OUTLOOK as a staff correspondent to report on Methodism and the religious situation and outlook in that area.

This little book was prepared because Methodists demanded a report on China and what happened to their work there during the war. It is of necessity a partial report. Events are moving rapidly in Asia, many facts are still unknown, reports are changing hourly. The story herein is as complete as it could be made at the time of writing and within the limits of the situation. As information is received it will be incorporated in later editions and WORLD OUTLOOK will report developments from month to month.

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THE WAR YEARS

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Methodism functioned in China during the war years. Not only as an ongoing institution, but through some of its people who did amazing things.

There was Bill Hsu, for example. He was born Hsu Wen-liang in 1895 in Shanhaikwan, where the Great Wall meets the sea. He went to the village school, then to the Methodist missionary school, graduated from Yenching University in Peking; he taught history for four years, and then came to America for his M.A. at the University of Michigan, with advanced work in rural economics and sociology.

Bill spent his summers on farms and in nurseries. He spent a year in the Ford Motor Company as a

"Baillie boy"—a Chinese student in the plant through an agreement with Henry Ford and Joseph Baillie, a missionary.

Bill was offered many jobs. Ford wanted him in China. But he went back to Changli, near his native village, to teach in the Methodist boys' school there. He became its principal. He came as a delegate to the General Conference in 1928, and spent a year speaking about missions in American churches. Also, he prowled over farms—and went home by way of Holland, Denmark and Sweden to study agriculture.

Then came the Japanese into Bill Hsu's native land, in 1937. They spread out their tentacles along the entire coast. It worried Bill, and stimulated the sense of service in him. He talked to his bishop and to the missionaries. Then he started to West China.

It was Christmas in 1938. He saw Chinese soldiers crawling in their own filth, louse-infected, underfed, dying by the roadside. The Parable of the Good Samaritan hit him as never before. He gave up everything else and founded the Friends of the Wounded Society, which soon had two hundred units on the front.

The FOW workers were nurses. They prepared food, washed bloody clothes, deloused garments, treated skin diseases, mended clothing. In every way they served the *lao ping*—the lowly, forgotten, suffering, starving, freezing soldiers of China. Four million people subscribed to its funds. Madame Chiang said, "The Friends of the Wounded greatly helped to alleviate the sufferings of hundreds of thousands of China's warriors who have been sorely stricken on the field of battle."

Bill Hsu is one of China's Methodists. There are many others who followed the rough road during the war years.

Dr. Lucy Wang, president of Hwa Nan College, always a fearless Christian, moved the college up the Ming river and in the face of difficulties of every kind carried on.

Dr. Kao Feng-shan, one-time principal of Peking Academy and delegate to the General Conference of 1940, graduate of Garrett, Harvard, Boston, left Peking early in the war because he couldn't teach under the Japanese. He joined the National Christian Council in Chungking, and in 1944, when a camp for blind soldiers was opened in West China, the 60-year-old Dr. Kao became its educational director.

Dr. Ting Me-yuin of Tientsin, head of a private hospital, was taken prisoner early in the war. Every effort was made to force her to deny the Christian faith. This she refused to do and she was finally released.

Wang Yueh-ting was a preacher in North China, graduate of Drew, taught in the Peking Theological Seminary, migrated westward, linked up with Bill Hsu in the Friends of the Wounded Society, ran its office for the seven years, much of the time serving as pastor of the main Methodist church in Chungking. Pastor Wang has a wife and four children, and they need food and clothing that it is impossible to provide on his salary. He, too, has been tempted to go into business, or to take a full-time pastorate, but he has gone along on his microscopic salary, because "I think it serves."

R. Y. Lo, lawyer, member of China's Legislative Yuan, was captured in Shanghai, jailed, and approached by the puppets. He refused their offers, escaped to Free China. Dr. Lo is the kind of layman who gives all his time to the church. He is editor of the *Methodist Christian Advocate,* publishes it almost singlehandedly, and recently put out a book of daily Bible readings.

Yui Hsieu Lien, daughter of a Methodist pastor, bravely faced the Japanese when they came to take over Moore Memorial Church in Shanghai, gaining time for the escape of some of the leaders and cleverly effecting the removal of important papers.

These are just a few of the Methodists who have

Bishop Z. T. Kaung *Bishop Ralph A. Ward*

gone through eight years of war and demoralization and blockade in China, and have kept up their witness for Jesus Christ.

The Mission

In 1947 is the centennial of Methodism in China. The Rev. Judson Dwight Collins and the Rev. and Mrs. Moses C. White arrived in Foochow a hundred years ago. A year later the Southern Methodists opened work in the Shanghai area. The Rev. Charles Taylor, M.D., and the Rev. Benjamin Jenkins were their pioneer missionaries. Methodist Protestant work was started at Kalgan in 1909 by the Rev. and Mrs. Chas. S. Heininger.

From these beginnings Methodism has spread in all directions in China, has won 68,845 followers, with a constituency much larger, built 815 churches, with 463 Chinese pastors, set up nine Annual Conferences and one (Kalgan) Provisional Conference, organized together into the China Central Conference authorized by the General Conference for the administration of Methodist work in China.

Bishop G. Carleton Lacy *Bishop W. Y. Chen*

Methodism plays a leading role in interdenominational affairs in China. During the war years the Methodist mission housed the National Christian Council in Chungking. Bishop W. Y. Chen is executive secretary of this interdenominational council. Methodists are collaborating with other scholars, Catholic and Protestant, in translating the Christian classics in Chinese. The United Christian Troop-comforting Society, which raised money and goods for Chinese soldiers, is a joint Catholic-Protestant effort, and its units to the front were led by such outstanding Christians as Bishop Paul Yu-pin (Catholic) and Madame Yu-hsiang (Methodist).

In China's vast population of 450,000,000 there are as yet only 3,242,766 professing Christians. About a fifth of these are Protestant, the remainder Catholic. But Protestant constituencies are much larger than the figures show. Methodists, for example, do not count students in their schools as communicants, nor persons who attend church, nor families of members. Many practicing Christians in China are not yet professing Christians.

Methodism

China's ten annual conferences are presided over by four bishops elected by the China Central Conference: Bishop Ralph A. Ward, Nanking Area; Bishop Z. T. Kaung, North China Area; Bishop W. Y. Chen, Chengtu Area; and Bishop G. Carlton Lacy, Foochow Area. Bishop Ward spent the entire period after Pearl Harbor in close confinement. He was released in August, 1945, in ill health. Bishop Kaung served in occupied China throughout the war and was a tower of strength among all Christian groups in the Peking area.

Geographically, Methodism is concentrated in four large areas: the province of Fukien in South China; the Yangtze valley from Shanghai westward 600 miles to the region of Kiukiang; North China, in areas south of the Great Wall, east of Kalgan and stretching down into the mountains of Shantung; and a part of Szechwan province in West China centered roughly in Chengtu and Chungking.

Methodists in China have emphasized evangelistic, medical, educational and social work. They built churches and gathered members. They helped in the support of forty-five high schools, twenty-eight hospitals and dispensaries, seven universities, four theological colleges, five social centers, six Bible training schools, two medical colleges, two normal schools, one orphanage, one publishing house and one experimental farm, plus numerous primary schools.

Fukien

There are three conferences in this province, the seed bed of the Methodist Church in China. One is the Foochow conference and centers in the city of the same name, the capital of the province and one of the original ports opened to foreign trade. Foochow is a few miles up from the mouth of the Ming

river at the northern end of the Straits of Formosa, and is famous for tea and lacquer ware.

It was back in the days of the Clipper Ships—September 4, 1847, to be exact—that the Methodists first arrived. A year later they had eight boys registered in the first school, and a month or so later ten girls in a girls' school. The first church was dedicated in 1856, but it was not until the next year that the first convert was baptized.

The first missionaries were preachers, healers, teachers and printers. Their satchels of medicine produced hospitals, some of the best in China. Their printing press brought forth a publishing house, established in 1863. Their little schools of eight boys and ten girls have been built up into a complete educational system from the grades to professional training in theology and medicine.

Also products of this first mission in Fukien are the Hinghwa and Yenping conferences. Hinghwa is a coastal region south of the Ming. Yenping is a mountainous area up the Ming toward the interior.

Fukien is termed the most dialect-ridden province in China, its Fukienese the hardest to master. Sections of its coastline speak different languages, its mountain people something else, different islands different tongues. Every schoolboy is today taught in his own tongue and also the national tongue.

Methodism is proud of its educational mission in Fukien. In the pre-war years ninety-seven schools had been developed, ranging from primary to professional schools, with over 12,000 pupils. The ranking institutions are Hwa Nan College and Fukien Christian University. Hwa Nan is a college for women. Fukien Christian University is a union institution. Both were forced to move from Foochow during the war. There is a union theological seminary in the city also, fostered by the Methodists, Congregationalists and Anglicans.

The Willis F. Pierce Memorial Hospital, a joint Methodist-Congregational institution, was completed

The New China. A young college student being trained in the United States.

The oldest Methodist Church in Asia, the First Methodist Church at Foochow.

only a few years ago in Foochow. In Futsing, Kutien, Lekdu, Lungtien, Sienyu, Nanping and Shahsien there are also Methodist hospitals. The Methodists have an orphanage in Hinghwa.

The 1940 statistics for the Foochow Area are:

Conference	*Members*	*Churches*	*Ministers*	*Missionaries*
Foochow	16,404	156	79	35
Hinghwa	6,061	133	72	12
Yenping	3,294	47	31	9

The Yangtze Valley

Starting in the interior of Asia, the Yangtze sprawls a muddy, wide and deep valley 600 miles eastward to the sea. In three provinces along this mighty river—Kiangsu, Anhwei and Kiangsi—the Methodist mission has long been at work. Bishop Ward superintends the work of the East China, Central China, and Kiangsi Conferences.

The strongest Methodist center in the area is Shanghai, and here the roots go back to the earliest efforts of the Methodist Episcopal Church, South. This former Southern Methodist work is now the East China Conference.

Six cities of Kiangsu province in the Yangtze delta are the foci of Methodist work in the East China Conference. They are: Shanghai, Soochow, Huchow, Changchow, Sungkiang and Wusih.

In Shanghai the Methodists built one of the outstanding girls' high schools in all China, McTyeire, founded in 1891. They also built the Woman's Union Christian Medical College in connection with Margaret Williamson Hospital. Moore Memorial Church is one of the best examples of church-centered social and community welfare institutions anywhere in the world; as many as 3,000 persons have passed through its social services in one day.

In nearby Soochow was developed the only exclusively Methodist-supported co-educational univer-

sity in China, Soochow University, with a full curriculum in all departments and the only Christian law school in China. Four hospitals were in this Conference.

Nanking, the new capital of China and after 1940 headquarters of the Chinese puppet regime, is the focal point of the Central China conference. Here many Methodist efforts are in cooperation with other churches and missions. The University of Nanking is one of the ranking institutions of higher learning in China. Nanking is also the hub of theological education. Ginling, a union college for women, is located in Nanking. Still farther up the river is Wuhu, site of one of Methodism's most famous and honored hospitals.

Methodism in the Kiangsi conference laid great stress upon medicine, pioneered two hospitals in Kiukiang and two in Nanchang, along with schools and churches.

Not an institution in this entire Yangtze basin escaped the torments of war. Some of the bitterest fighting occurred along this line of cities, Shanghai to Nanchang.

An indication of the extent of Methodism in the Nanking Area, presided over in peacetime by Bishop Ralph A. Ward, is given in the 1940 statistics:

Conference	*Members*	*Churches*	*Ministers*	*Missionaries*
East China	14,118	48	72	65
Central China	1,983	20	12	21
Kiangsi	1,519	36	21	43

North China

A line drawn from Shanhaikwan, anchor of the Great Wall, westward along the Great Wall to Kalgan, thence southeasterly to Taian in Shantung province, thence back on a northerly line to the sea, would roughly encompass the North China Area. Peking and Tientsin are its focal cities, and parts

The Red Cross Corps at the Moore Memorial Methodist Church in Shanghai.

of the provinces of Hopei, Chahar and Shantung lie within its boundaries. Nearly 60,000,000 persons inhabit the section, nearly an eighth of the total population of China.

The Methodists reached Peking in 1869 and had won over 20,000 communicants up to 1940. Some of the most thrilling chapters of missionary history were written in this area: stories of martyrdom by Boxer rebels, of resistance to Japanese penetration, of undaunted spirit and heroic sacrifice.

Peking is the ancient capital of China, the fountainhead of Chinese culture, the center of higher education. Students are the biggest single business in the city. No account of Methodism in North China could omit the story of missionary education there. The Peking Academy, for instance, was one of the largest high schools in China, larger than any school in Free China between 1937 and 1945. Yenching University, a union institution for higher education, was probably one of the best Christian colleges in any mission field.

In Changli, Lanhsien, Tientsin, Tsunhua, and Taian the Methodists had schools. The Kalgan school was closed because of political difficulties. The mission around Kalgan, taken over in 1909 by the Methodist Protestant Church and incorporated into the united Methodist mission after 1939, has been largely an evangelistic enterprise.

A unique missionary service in North China is an experimental farm and horticultural station in Peitaiho. It improves plant varieties, recommends reforestation and takes the lead in salvaging China's soil and agricultural life. This is one example of ways in which the Methodist mission adapted its program to the needs of the people.

Methodist work in Shantung covers thirteen counties in the mountainous, non-peninsular western part of the province. This is the country of Confucius, and Methodist work in Taian is virtually in the

Rev. W. B. Burke (center), fifty years a missionary in China, and his War Orphans at Sunkiang.

shadow of the mountain sacred to his memory. Schools, hospitals and the Cheloo (Shantung Christian University) School of Medicine are the chief Methodist institutions.

Bishop Z. T. Kaung, of the North China Area, was elected to the episcopacy in 1941 from the pastorate of the Moore Memorial Church in Shanghai. It was Bishop Kaung who baptized Generalissimo Chiang Kai-shek. Statistics covering his area in 1940 revealed:

Conference	*Members*	*Churches*	*Ministers*	*Missionaries*
Kalgan Provisional	2,545	14	11	4
North China	13,046	224	84	54
Shantung	6,206	52	39	9

West China

Methodist work in West China lies within a diamond-shaped area with the cities of Chungking, Chengtu, Tzechung and Suining as bases. It is the highly fertile Chengtu plain between the Yangtze and Chialing rivers as they converge in Szechwan province. This region supported the core of Chinese resistance throughout the war, and here has been the heart of the government of China.

Szechwan is famous as a domain slow to communicate with other parts of the world and difficult to penetrate. It is almost entirely surrounded by mountains, broken at points by hazardous passes. One of these is the pass made by the Yangtze as it empties out of the province into the great plains of Hupeh and on toward the coast. It passes through sharp defiles known as the Yangtze Gorges, which are easily defended against an invader. Their difficult waters and precipitous cliffs served in the past eight years, as many times before, to protect Szechwan. Mountains block an invader in the North, and to the west lie the highest ranges in the world, a part of the Himalaya highlands.

Szechwan has, therefore, maintained a somewhat provincial, primitive existence, set apart from the rest of the world. It was not until 1882 that Methodists arrived in Chungking. Their earliest efforts met with strong resistance, riots and abandonment of the work. In 1889, however, the missionaries returned and began building the mission which continues to the present day.

Schools, hospitals and churches have been the chief Methodist contribution to the life of Szechwan. There are three Methodist hospitals in Chungking, two schools, an institutional church and other congregations.

Chengtu has always been the cultural capital of West China. The Szechwanese speak proudly of their "Peking of the West." The Methodists hit upon Chengtu as the center of their educational life in West China and combined with other denominations in the formation of the West China Union University (Hwahsipa) and a theological seminary. A medical center operates from Chengtu, and there are two Methodist hospitals in the city.

All the resources of the Christian movement here were taxed to the limit during the war, as the refugees streamed into Szechwan and congested the normal work of all the missions.

Bishop W. Y. Chen, who before his election was secretary of the National Christian Council and still retains the position, directs Methodist work in the Chengtu Area. In 1940 there were 3,669 church members, 85 churches, 42 pastors and 28 missionaries.

The War

When fighting broke out at the Marco Polo bridge outside Peking on July 7, 1937, a bomb was dropped into the heart of one of Methodism's most fruitful fields. Within a month literal bombs were dropping on Shanghai, also a center of Methodist work. The same autumn Nanking fell and the government of

China moved west; Nanking was a stronghold of many Christian institutions.

Early in the war the Japanese sent patrols along the coast of Fukien, virtually blockaded the province, occupied islands, and later entered Foochow itself. Again, the region was one of the focal points of the Methodist mission. Some of the bloodiest battles of the war were fought over the northern parts of Kiangsi province; here the Methodist hospitals, churches and schools in Kiukiang and Nanchang were in the center of the fighting.

The auditorium of the Moore Memorial Methodist Church at Shanghai, one of the greatest Christian churches in the Non-Christian World.

Some of the buildings of Ginling College, famous union institution at Nanking.

China's refugees, moving up the Yangtze with the government, converged on Chungking. Japanese bombs followed them. Even in the Free West, the Methodist mission did not escape the wounds of war.

Thus Methodism in China found itself after 1937 in the middle of the fighting. Buildings were destroyed, confiscated, used by Japanese, bombed out, and their purposes perverted by wartime necessity. With one exception (West China Union University in Chengtu), every university which the Methodists supported had to move from its home campus during the war. Many high schools also moved west, hid out in the mountains or closed completely.

The institutional church in Chungking was flattened by bombs. The great Moore Memorial Church in Shanghai, located at an important intersection in the center of the city, became a Japanese gendarmerie headquarters. The chapel of the Laura Haygood School in Soochow was used as a stable for Japanese horses.

These are just some of the disasters which befell Methodist institutions. But this damage is temporary and buildings can be rebuilt.

The Migration

More serious were other blows which fell upon the mission. With the landslide of humanity which began when the Japanese came into East China, forcing over fifty million Chinese from their homes, families were broken up, churches dispersed and institutions abandoned. This was a serious setback to Christian work. The roots of the local church were pulled out, congregations scattered, the community destroyed, and consequently loyalties grew thin and demoralization resulted.

There was nothing orderly about this migration to the West. The refugees packed trains, rode the cow-catchers and the rods beneath the cars, piled on trucks which crawled along the roads, abandoned their property, lost their luggage, mothers were even separated from their babies as the exodus moved on.

They went into a blockaded land. A search for minimal security was uppermost in their minds. Professors and students left their classes for better paying jobs. Salaried people had to find ways to supplement their incomes.

Inflation shot living costs two thousand times above the pre-war level. In this spiraling economy there were fortunes to be lost and won. Temptations to questionable business practices were hard to resist, particularly in the anonymity of a new life in a new community where restraints were at a minimum. The war kept closing more tightly around beleaguered Free China. Difficulties of government mounted. The blockade and inflation kept life at a primitive level. The weak-hearted gave way.

The Chinese Christians

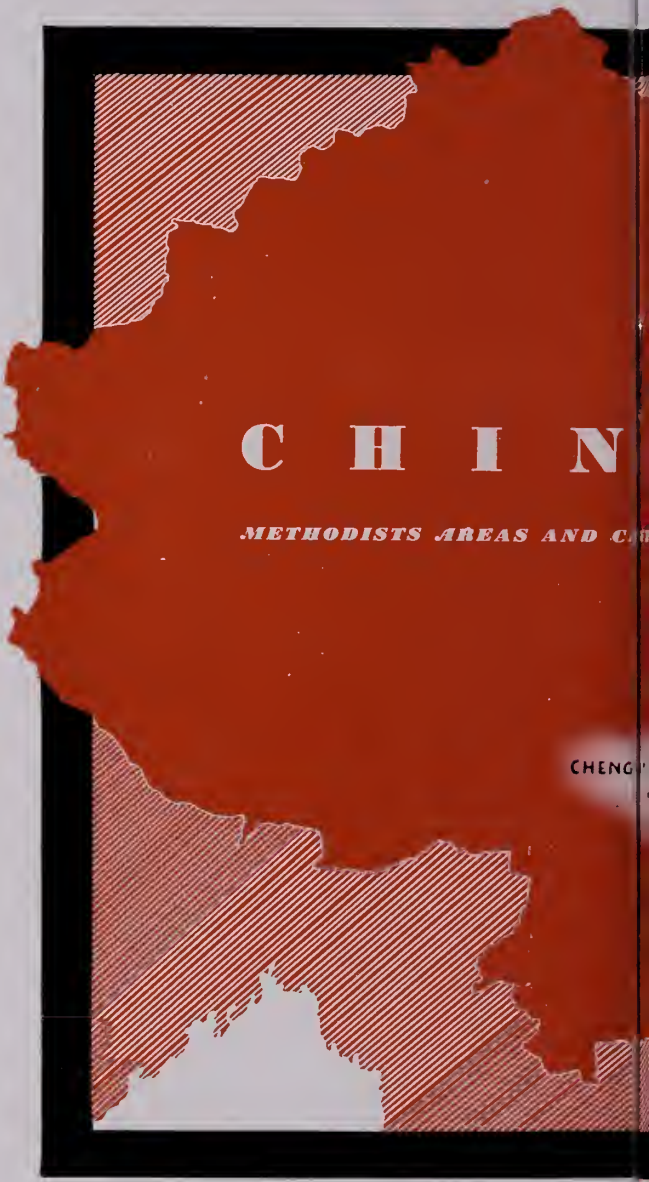
As the missionary force grew thin, the work of the church fell more and more upon the shoulders of Chinese leaders. It is to their credit that congregations and institutions held together, hospitals continued to serve, schools found new campuses and carried on, and the church kept its voice heard.

In occupied China, the church fell under the watchful eye of the invader. Anti-Japanese or pro-nationalist opinions voiced by the church were quickly squelched. Congregations were reduced by the migrations westward. Missionaries were not able to work after 1941. Property ownership was continually troubled by the presence of the Japanese. All this adversity was borne by the Christians and actually served to deepen their religious life.

Church attendance was high. The community of Christians became a circle in which the people's spirit could not be touched by the invader and fellowship was meaningful. One church in Shanghai lost two-thirds of its members by emigration, and by 1945 had gained back all that loss and more with new converts.

Not all Chinese succumbed to the temptations, but the evidences of demoralization were there. Furthermore, eight years of war produced a serious decrease in the ranks of missionaries. Enemy occupation, internment, furloughs, no replacements, and eventually withdrawal upon the advice of American diplomatic officials—all worked together to deplete the ranks of missionaries.

At one time late in the war there were fewer than twenty missionaries in the whole Methodist mission. In 1940 there were 280. Ten Methodist missionaries sat out the war in Japanese internment camps. Several others remained in China in detached service, working with the U. S. Army as nurses, serving the Chinese government as interpreters, etc.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Events in the North

The war came first to North China. Schools withered under the blight of the Japanese occupation. In most cases they continued with different staffs, revised curricula, compulsory courses in Japanese and the ideology of the "co-prosperity sphere," and a relaxed emphasis upon Christian values. The best personnel, both students and faculty, got out. Property was damaged by general depreciation and looting by the Japanese. Edifices still stand.

Yenching University continued to operate in Peking between 1937 and 1941, quietly resisting all Japanese efforts to coerce its program and teaching. Its president, Dr. J. Leighton Stuart, was an American citizen and theoretically neutral. After 1941, however, Dr. Stuart was imprisoned and Yenching closed. Later a refugee Yenching opened in Chengtu. The campus outside Peking was stripped by the Japanese of fixtures, equipment, decorations and scientific apparatus. Damage has been estimated at $1,500,000 (US).

Forward-looking missionary experiments—like the farms and nurseries, the village and county improvement projects—were abandoned.

Throughout occupied China from the Yangtze valley northward, the Japanese evolved a policy concerning the Christian church. It was a policy to maintain order and allowed some freedom to the Chinese institutions when that freedom did not interfere with the purposes of the occupation.

Part of the Japanese policy was to remove all traces of the Occident from the church. Missions were ordered to break all ties with parent bodies in Britain or America. Property held by mission boards was confiscated and turned over to Chinese Christian ownership.

The Japanese also tried to enforce unification upon the churches of occupied China similar to the united

church of Japan. This was effected in many centers, notably Peking. Bishop Kaung played an important role in this united church and led the Christian community without compromise. The invader kept Japanese Christians in China throughout the war as liaison agents between Chinese Christians and the military. In some cases these agents were respected by the Chinese and actually served their best interests. In other cases they were tools of the military and not trusted by the Chinese.

Shanghai

When the war moved into the Shanghai area in the late summer of 1937, missionary property and work were protected somewhat by the internationality of that city. The extra-territorial concessions in Shanghai gave zones of protection to many missionary institutions and churches. Even so, many suffered from the cruel treatment that city was given as the war closed around it. Churches in Chinese sections of Shanghai were destroyed. Many Christians were killed.

Schools from outlying regions moved into the International Settlement. This was true of Soochow University and the Laura Haygood School, both from Soochow. They congested into Shanghai's narrow quarters and continued their work. This interim operation was possible until the Japanese took over the entire city in 1941. Soochow University then moved southwest, continued as long as funds made continuation possible, finally abandoned its work except for the law school in Chungking, which still keeps the charter of the university in effect. Laura Haygood operates as a girls' school in Chungking.

McTyeire School, an outstanding women's high school, was appropriated by the Japanese as a convalescent home for soldiers. The Moore Memorial Church became a police headquarters. St. John's

The Huchow General Hospital at Huchow, China.

University, an Episcopal school, was never touched throughout the occupation. The Baptist University of Shanghai was occupied by the Japanese. The Shanghai Command Headquarters of the Japanese Army was in the China Inland Mission.

The head of Methodism—Bishop Ralph A. Ward—became one of Japan's prize captives. He spent most of his internment in the Haiphong Road Jail, a prison for political recalcitrants. This indicated that the Japanese considered him an effective resister to their occupation. Yoshimune Abe, bishop of the Methodist Church of Japan prior to its union with other churches, tried to intercede on Bishop Ward's behalf, but to no avail. Efforts by Christian pastors to take Holy Communion to the Haiphong Road Jail were always refused. Bishop Ward was removed to North China late in the war and spent months after his release in the Hotel de Pekin recovering from thrombosis of the legs and other diseases.

Shanghai was the capital of Christian publications in China. All stopped during the war. Imported Christian literature was unavailable, and only a few pieces were published in Shanghai to take its

place. Fortunately, the stock of Chinese Bibles held out and sold well everywhere.

The Japanese invoked a special policy in Shanghai to encourage night life, gambling, opium smoking and prostitution. It was designed to demoralize public life. Christians showed no tendency to yield to this policy and became effective resisters to it.

Other Occupied Areas

Rural Christianity suffered most in occupied China. The inflation reduced funds for workers. The removal of missionaries and the migration of other leaders meant that rural churches were unvisited and almost forgotten. Where they kept going, it was largely due to gifts from the Chinese themselves.

The two institutions in Nanking to which Methodism contributed—the University of Nanking and Ginling College—went west early. Both conducted

Cline Hall, the Science Building of Soochow University, the only exclusively Methodist University in China.

classes on the campus of West China Union University in Chengtu. The Japanese and puppet armies made use of the buildings in Nanking.

Severe property damage was inflicted on Methodist buildings in Kiukiang and Nanchang. One hospital was entirely destroyed. Middle schools from these two cities moved to Szechwan. The hospitals moved south in Kiangsi province.

The worst of the war came late to Fukien province, although from its earliest days the city of Foochow was threatened again and again. The schools, including Hwa Nan College and Fukien Christian University, moved up the Ming river into the mountains. In 1945, when the Japanese were attempting to build up defensive positions along the coast against the advancing naval offensive of the American forces, Foochow was seized and a number of missionaries captured. Here some of the most debasive treatment of missionaries of the entire war occurred. They were publicly humiliated in the streets of Foochow. Some Methodist missionaries stayed in Fukien throughout the war, kept away from the Japanese and continued to work.

Out West

In West China, Methodism went through two main crises—Japanese aerial bombing and the refugees. Everything in Chungking was bombed sooner or later. The Institutional Church on Pao-an Road was leveled to the ground. A single-story mud-and-bamboo chapel was erected in its place, and this with other makeshift rooms served to house the church, the pastor and his family, the mission treasurer, the Laura Haygood School for a time, the Soochow University Law School, the University of Shanghai School of Commerce, a small journalism school, and a Lutheran office.

This kind of crowding was common in Chungking.

Twenty major organizations were housed on the campus of the Methodist Chiu Chin School in Chungking before the summer of 1945. Among these organizations were the Woman's Advisory Committee of the New Life Movement, United States consulate and naval attaché, Red Cross, two or three small schools, Commerce Department of the University of Nanking and many others. In 1945 the property was leased by the U. S. Army for General A. C. Wedemeyer and his headquarters echelon. A total transformation was effected. Buildings were erected on every available piece of land. An entire water system was installed. The lease by the Army provided that all property improvements would revert to the Methodist mission when the Army moved away.

Three Methodist hospitals in Chungking were kept going through most of the war in spite of bombs, fire and inflation. The downtown hospital was bombed and burned, but rebuilt to function well. The surgical division was moved to temporary quarters, where it still continues. The tuberculosis unit outside the city was closed for lack of funds.

Methodist schools in Chungking moved outside the city during the air-raids. Some came back after the raids diminished.

Church life grew in Chungking during the war. Grace Community Church, housed on the campus of Chiu Chin School, was a unique example of interdenominational worship. Served by an Episcopal pastor and a Methodist missionary, with an official board of Presbyterian elders and leaders of all communions, the church was open to everyone. Among its members were government ministers and coolies. A number of new churches were organized in Chungking during the war.

Chengtu had a place of its own among mission stations anywhere in the world. It was the Christian educational capital of China. West China Union University belonged there, and not only continued

Thousands of Chinese families lived in junks like these, tied up in the Yangtze in Chungking.

A bombed, blasted street in Chungking. No part of this Capital of wartime China escaped the Japanese air raiders.

In these huge caves in Northwest China a hospital continued its ministry of service.

Safe from the bombs of the enemy, Chinese Doctors and Nurses worked deep underground during the war.

throughout the war but played host to many refugee institutions from down-river. Nanking, Ginling, Cheloo, Yenching, a division of the National Central University, and the College of Arts and Sciences from Tsinan all made their wartime homes in Chengtu. Denominations joined forces to build up the theological seminary there, the only such school in unoccupied China. Medicine was emphasized, with faculties, instruction and hospitals.

A number of rural projects were developed in West China during the war. Students were used during vacations and following graduation to form deputations for missionary work in villages and the border regions west of Szechwan.

Tests and Lessons

The war was hard on China. There is no denying this. The miracle is that the spirit of the Chinese people resisted all efforts to crush it. Their patience, forbearance, rugged courage stood up to eight punishing years of war. Demoralization, yes. But by virtue of fortitude and common sense the lines of Chinese spiritual and moral resistance held and never broke. Though the church suffered, it never ceased its ministry. Though institutions were closed, they moved and opened again. When new projects and forward-looking experiments were impossible, the Christians fed hungry mouths and administered relief.

And out of the war in China, great lessons were learned. The dignity of the common man was demonstrated. Coolies and farmers fought China's battles with sticks and stones and their bare fists, and they shall never be forgotten in the new China.

The churches learned the techniques of interdenominational cooperation. The Chinese learned to lead themselves without undue dependence upon foreign missionaries. They worshipped God in the

midst of adversity and found a spiritual dimension to their lives that they had not known before. They came to appreciate the meaning of Christian fellowship in new ways. They sensed the unique strength of Christian morality, honor and trustworthiness in the testing times through which the nation passed.

And Now?

Now the war with Japan is over, the occupation of China removed, the blockade broken, and the ways of peace restored. But the transition from war to peace is itself a problem. Reoccupation by Chinese troops is made difficult by transportation inadequacies, and in some areas by conflicting claims as to who shall be the reoccupying force. China has its problems with allied soldiers who are present on the scene. Migration is again the order of the day, with the millions who refugeed in the West starting the long trek home again.

For the most part, they are not going back to ruined cities and homes. The swift conclusion of the war spared China months of devastation and bloodshed. They will find things changed, but the cities and countryside are not all ruined. Business goes on in Shanghai. Seeds will be sown in the fields.

The church finds itself again in the midst of this remigration and reoccupation. Christians move with the population back to the homes they left. Many will find congregations of Christians when they get there. For them it will mean a readjustment of their lives to the communities they left.

Schools and universities have been requested by the government to stay on their campuses in exile for one more year. Campus life in the West, therefore, is much the same as during the war. But with the removal of the government, the plight of students is apt to be even worse than it was before. They are even more alone and cut off.

Yenching reopened on its own campus in Peking

Left: A small eye patient leaving the Water of Life Hospital, Kiukiang, China.
Right: A home worship service in China. The old man holds a basket of embers for warmth.

with Dr. Stuart himself presiding on October 10, 1945, the national birthday. It admitted freshmen and sub-freshmen but will not move its upper classes back from West China until the summer of 1946. Lingnan University of Canton has started back to its original campus. The University of Nanking has sent administrators to reclaim property and start the wheels moving for its reopening.

Hospitals will undoubtedly need repairs and re-equipment. While most of them continued during the war, they were stripped of valuable equipment and depreciated badly.

Missionaries have sailed for China to build up again the corps of workers which was so sadly depleted. Dr. Frank T. Cartwright, associate secretary for China of the Division of Foreign Missions of the Methodist Board went out to begin a general in-

spection of missionary work in the country. Shanghai missionaries, including Mr. and Mrs. Sid R. Anderson, of the Moore Memorial Church, are back. And others are going.

Relief work is a first claimant on the time of these returning missionaries. The China National Relief and Rehabilitation Administration has asked for missionaries in the tremendous tasks of moving displaced persons, feeding the hungry, housing the homeless, reorganizing the shattered economic lives of Chinese everywhere.

The Future

A return to the pre-war status of the mission in China is not the sole aim of The Methodist Church. It will do that and more. It is sending experienced missionaries as passages become available and new workers are prepared to go. Its program of churches, schools, hospitals, homes, social centers, experimental

The Methodist Institutional Church at Chengtu reflects the Chinese spirit in its architecture.

farms will be expanded, fitted more closely to the Chinese pattern, will continue to use Chinese leadership, and will be made more and more Christian in its total impact.

Certain large problems face the churches in China today:

(1). The political division in China will affect missionary development. The Communist Party has made reforms, enlarged its following among farmers and workers, and built up an army. Improvement in relations between Communist and Kuomintang forces will continue but may not soon end the civil strife.

Communists state that missionary work is welcomed in their territory. But a *New York Times* dispatch from Kalgan, Communist territory, said there was deep resentment toward Americans, due to our support of the Kuomintang regime as the recognized government of China. This may develop into anti-foreignism and hostility to Americans and American missionaries. Divided political loyalties may make for a mixed attitude toward missionary work. A new emphasis on our policy of separating missions from the intentions of foreign governments and directing missionary efforts solely to serving the Chinese people will help to solve this problem.

(2). The return of refugees will in instances result in friction between those who left and those who stayed behind. One group is apt to call the other collaborators, puppets, disloyal to China. The other will remind the refugees that they ran away, lived in freedom, and did not suffer from the invader on their own doorsteps. School men will find teachers who operated the schools during the war and expect to stay in their posts. Returnees will expect to get their jobs back. This tension is already present in liberated China, and the Christian church will take the lead in adjusting strained relationships and urging mutual tolerance.

(3). The Chinese are determined to rebuild their national life on their own initiative. They will accept foreign help gladly, but will not ask foreigners to do their job. The Chinese have learned lessons in self-support, self-administration and leadership. It has been and is the policy of the Methodist Board to send its missionaries as co-workers with Chinese Christians, a policy which our peculiar Methodist policy daringly encourages.

(4). As the opportunities open to re-establish work in China, as the funds for Christian work which have amassed in America during the war start to pour out, there may be a contest for position among the churches. Methodists have consistently worked for interdenominational cooperation and planning, and will continue to do so. The war did much to wipe out denominational lines. Unification of churches was forced by the Japanese in territories they controlled, and in West China denominations were mixed and combined of necessity. It is hoped that this cooperation will continue. Administrators in America have asked Chinese to set up a policy board within the interdenominational National Christian Council to "face administrative problems cooperatively." This board would relocate schools, churches, hospitals, "Y's" and city centers. Such planning would guard against the possibility that missions will rush into one area and over-institutionalize it while other areas are left untouched.

It is suggested that colleges going back to their former campuses not merely return to old forms and schedules but achieve both geographic and functional cooperation and consolidation. Another suggestion is to unite or federate the four universities formerly in the Shanghai area: St. John's University, the University of Shanghai, Soochow University and Hangchow Christian College. Similar consolidations are recommended for the Foochow area, Canton, Peking, Manchuria, Nanking and Chengtu. In each area

there should be undergraduate instruction of high quality in liberal arts and at least one post-graduate school teaching medicine, dentistry, agriculture, law, engineering, commerce, and, if possible, education and theology. Publishing should also be done cooperatively.

(5). Then there is the problem of West China. This section has skyrocketed into public attention,

Typical Refugees bombed out of their homes by the Japanese. Millions of such people suffered, starved and died all over China during the war.

McTyeire School in Shanghai, the outstanding girls' school in China. Named for Bishop McTyeire, it trained the famous Soong sisters and many other prominent women of China.

In the Children's Ward at Margaret Williamson Hospital in Shanghai.

and the coming of the government greatly modernized a previously backward civilization. Not all this modernization pleased the residents; there was active resentment among the Szechwanese and Yunnanese of the so-called "down-river people." Much church work will leave West China as the refugees depart.

Careful attention will be given to holding the gains made and developing a strong church there.

(6). The war provoked a question everywhere: What has Christianity meant to this nation? Sufficient results were obvious to prove the abiding worth of missionary activity and the redemptive power of the Christian gospel. Whatever weak points in missionary strategy have shown up during the war, and whatever failures and omissions have been pointed out, will now be dealt with courageously and constructively.

The Methodist Church realizes that the gospel it carries is not a superficial addition to a secular culture. It is a thorough permeation of that culture. Our gospel is not schools and hospitals. It is a body of faith, from which proceed the institutions as results follow causes.

The Methodist Church is more sure today than ever that its primary obligation is to build the Christian church. That is, a community of Christians, held together by faith, performing the works that faith demands. More attention in post-war China will be paid to strengthening this fellowship of Christians. The uniquely Christian school and hospital, the Christian values made explicit in education, Christian literature—these will be emphasized more strongly in post-war China than they have been in the past.

Missionaries hope to embark on projects for the Christianization of cities and rural areas. A Christian "core" in every major city of China is one goal. This "core" will include churches, Y.M. and Y.W. C.A., Christian schools, hospitals, publishing houses and other institutions, all bound together in a single united impact upon the life of the city. Similar projects for villages are planned, touching the agricultural, economic, educational, health, moral and spiritual lives of the people.

Methodism in China

PRE-WAR STATUS

Annual Conferences, 10 (These make up the China Central Conference). Episcopal areas, 4. Churches, 815. Members, 68,845. Chinese pastors, 463. Institutions of learning, 66. (45 high schools, 7 universities, 4 theological seminaries, 6 Bible training schools, 2 medical schools, 2 normal schools; many of these are union institutions. There are also numerous small primary schools). Hospitals and dispensaries, 28. Orphanage, 1. Publishing house, 1. Experimental farm, 1. Missionaries, 280. (All in occupied areas withdrawn or interned; only 20 remained at work during whole war period).

Institutions

(Except in West China most of the institutions were closed or operated partially. Many moved to West China. There was much property destruction. There are no institutions in Kalgan Provisional Conference).

CENTRAL CHINA CONFERENCE

CHINKIANG
- Olivet Memorial Girls' High School

NANKING
- Methodist Girls' High School
- Woman's Bible Teachers' Training School
- Nanking Theological Seminary
- Ginling College
- University of Nanking
- University Hospital and School of Nursing

WUHU
- General Hospital and School of Nursing

EAST CHINA CONFERENCE

CHANGCHOW
- Stephenson Memorial Hospital and School of Nursing

HUCHOW
- Virginia School (for girls)
- Boys' High School
- General Hospital and School of Nursing

SHANGHAI

Joint Treasurer's Office

McTyeire School

Woman's Christian Medical College, Margaret Williamson Hospital and School of Nursing

Moore Memorial Institutional Church

SOOCHOW

Davidson Girls' School

Atkinson Academy

Laura Haygood Normal School

Soochow University

Soochow General Hospital and School of Nursing

Konghong Institutional Church

SUNGKIANG

Susan B. Wilson School

WUSIH

Christian Social Center

FOOCHOW CONFERENCE

BINGTANG

Lang Hwa Junior High School

FOOCHOW

Tai Maiu Girls' School

Anglo-Chinese College

Hwa Han High School

Hwa Nan College

Woman's Biblical Institute

Union Kindergarten Training School

Union High School

Union Theological Seminary

Fukien Christian Univesity

Willis F. Pierce Memorial Hospital and School of Nursing

FUTSING

Ming Ngie Junior High School

Marguerite Stewart Junior School

Lucie F. Harrison Hospital

KUTIEN

Girls' School

Boys' School

Wiley Hospital (General)

LEK-DU

Girls' Junior High School

Good Shepherd Hospital

LUNGTIEN

Boys' School

Woolston Memorial Dispensary

MINTSINGHSIEN

Tien Yu Junior High School

HINGHWA CONFERENCE

HINGHWA
- Hamilton Girls' High School
- Guthrie Memorial High School
- Rebecca McCabe Orphanage
- Mission Press

SIENYU
- Frances Nast Gamble Memorial School
- Boys' School
- Sienyu Christian Union Hospital

KIANGSI CONFERENCE

KIUKIANG
- Rulison Girls' High School
- Knowles Bible School
- William Nast Academy
- Danforth Memorial Hospital
- Water-of-Life Hospital

NANCHANG
- Baldwin Girls' School
- Nanchang Academy
- Ida Kahn Hospital for Women and Children
- Susan Toy Ensign Memorial Hospital

NORTH CHINA CONFERENCE

CHANGLI
- Alderman Girls' School
- Changli Academy
- General Hospital
- New Light School for Women

LANHSIEN
- Lanhsien Junior High School

PEITAIHO
- North China Horticultural Experiment Station

PEIPING (PEKING)
- Mary Porter Gamewell School
- Peking Academy
- Peking Vocational School
- Sleeper Davis Hospital and School of Nursing
- Hopkins Memorial Hospital
- Union Bible Training School
- Peking Theological College
- Yenching University

TIENTSIN
- Keen School
- Boys' School (High)
- Isabella Fisher Hospital

TSUNHUA
- Boys' School

SHANTUNG CONFERENCE

TAIAN
- Ts'ui Ying Academy
- Po Chi Hospital

TSINAN
- Cheeloo University School of Medicine
- University Hospital and School of Nursing

WEST CHINA CONFERENCE

CHENGTU
- Methodist Girls' School
- Union High School
- School of Midwifery and Lying-In-Hospital
- Methodist Eye, Ear, Nose and Throat Hospital
- West China Union University
- West China Union Theological College
- Rural Christian Center

CHUNGKING
- Methodist Girls' School
- Lewis Memorial Institutional Church
- Chiu Ching School
- General Hospital

SUINING
- Methodist Union Girls' High School

TZECHUNG
- Caldwell Girls' Junior High School
- Chadwick Memorial Hospital
- Fidelia DeWitt Training School

YENPING CONFERENCE

NANPING (YENPING)
- Chien Chin High School
- Alden Speare Hospital

SHAHSIEN
- Methodist Hospital

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